اِنَّ هٰذَا الْقُرْاٰنَ يَهْدِيْ لِلَّتِيْ هِيَ اَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِيْنَ الَّذِيْنَ يَعْمَلُوْنَ الصّٰلِحٰتِ اَنَّ لَهُمْ اَجْرًا كَبِيْرًا

Quran English Translation and Tafseer
Sayyid Abul Ala Mawdudi

Surah 15 Al-Hijr (The City of Stone)

سُوْرَةُ الْحِجْرِ مَكِّيَّةٌ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

(In the name of Allah, the Merciful, the Compassionate)

الٓرٰ ۚ تِلْكَ اٰيٰتُ الْكِتٰبِ وَقُرْاٰنٍ مُّبِيْنٍ ﴿١﴾

(15-1) Alif. Lam. Ra'. These are the verses of the Book, and a Clear Quran. (1)

(1) This verse is the brief introduction to the Surah, and immediately after this begins its theme. “These are the verses of the Book and a clear Quran”: These are the verses of that Quran which makes its meaning lucid and understandable.

رُبَمَا يَوَدُّ الَّذِيْنَ كَفَرُوْا لَوْ كَانُوْا مُسْلِمِيْنَ ﴿٢﴾

(15-2) Soon will the time come when the unbelievers will wish they were Muslims.

ذَرْهُمْ يَاْكُلُوْا وَيَتَمَتَّعُوْا وَيُلْهِهِمُ الْاَمَلُ فَسَوْفَ يَعْلَمُوْنَ ﴿٣﴾

(15-3) Leave them to eat and enjoy life and let false hopes amuse them. They will soon come to know.

وَمَآ اَهْلَكْنَا مِنْ قَرْيَةٍ اِلَّا وَلَهَا كِتَابٌ مَّعْلُوْمٌ ﴿٤﴾

(15-4) Whenever We destroyed a town, a definite term had previously been decreed for it. (2)

(2) This is to refute the fallacious argument of the disbelievers that Muhammad (peace be upon him) was not a true Prophet because they had received no prompt punishment for their disbelief. It is like this: We have never seized a community at the first committal of kufr.

We prescribe a limit for every community to hear and understand the message and reform its ways. Then We tolerate its mischief and evil deeds up to that limit and allow it full freedom to do as it likes, and give it respite till the term expires. That is why We are tolerating their attitude of ridicule and denial. (For the full meaning of respite, please refer to (E.N. 18 of Surah Ibrahim).

مَا تَسْبِقُ مِنْ اُمَّةٍ اَجَلَهَا وَمَا يَسْتَاْخِرُوْنَ ۝٥

(15-5) No people can outstrip the term for its destruction nor can it delay it.

وَ قَالُوْا يٰۤاَيُّهَا الَّذِيْ نُزِّلَ عَلَيْهِ الذِّكْرُ اِنَّكَ لَمَجْنُوْنٌ ۝٦

(15-6) They say: "O you to whom the Admonition (3) has been revealed, you are surely crazed.

(3) The word zikr literally means “to cause to remember”, “to caution” and “to give advice”. But the Quran has used it as a technical term for “admonition”, which comes as a precept. Thus all the Books that had been sent down to the Messengers were zikr, and the Quran is also zikr.

لَوْ مَا تَاْتِيْنَا بِالْمَلٰٓئِكَةِ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ۝٧

(15-7) Why do you not bring down angels upon us if you are indeed truthful?"

مَا نُنَزِّلُ الْمَلٰٓئِكَةَ اِلَّا بِالْحَقِّ وَ مَا كَانُوْۤا اِذًا مُّنْظَرِيْنَ ۝٨

(15-8) We do not send down the angels (in frivolity); and when We do send them down, (4) We do so with Truth; then people are granted no respite. (5)

(4) This was a sarcastic remark that was made by the opponents, for they did not acknowledge that the admonition had been sent down to the Prophet (peace be upon him): otherwise they could not say that he was insane. What they really meant by

this remark was: You, who claim that the admonition has been sent down to you, are insane. A similar remark was also made by Pharaoh concerning Prophet Moses (peace be upon him). Addressing his courtiers, he said: The Messenger who has been sent to you is insane. (Surah Ash-Shuara, Ayat 27).

(5) "We do not send down the angels." We do not send down the angels for the mere fun of it in response to the request of the people, nor are they sent to unveil the reality before them in order to show to them all the unseen things to which the Messengers invite them to believe. As a matter of fact, angels are sent down on that occasion when it is decreed to pass judgment on sane wicked people. At that time the judgment comes into operation without extending any invitation to the condemned people to accept the message, for their period of respite ends as soon as the reality is unveiled before them. "Except with truth."

They bring down truth with them. That is, they come down to eradicate falsehood and to establish truth in its stead. Or, in other words, it means, they come down to put into force the judgment of Allah.

اِنَّا نَحۡنُ نَزَّلۡنَا الذِّکۡرَ وَ اِنَّا لَہٗ لَحٰفِظُوۡنَ ۹

(15-9) As for the Admonition, indeed it is We Who have revealed it and it is indeed We Who are its guardians. (6)

(6) That is, you should note it well that it is We Who have sent down this zikr. Thus it is not Our Messenger whom you are calling insane but in fact this abusive remark applies to Us. Moreover, you should know that it is Our Word and We are preserving it. Therefore, you can do no harm to it, nor can you discredit it by your ridicules, taunts and objections, nor can you hamper its progress. Whatever you may do against it, no one will ever be able to change or tamper with it.

وَ لَقَدۡ اَرۡسَلۡنَا مِنۡ قَبۡلِکَ فِیۡ شِیَعِ الۡاَوَّلِیۡنَ ۱۰

(15-10) (O Muhammad), certainly We did send Messengers before you among the nations which have gone by.

وَ مَا يَ ٰٓاۡتِيۡهِ مِّنۡ رَّسُوۡلٍ اِلَّا كَانُوۡا بِهٖ يَسۡتَهۡزِءُوۡنَ ﴿۱۱﴾

(15-11) And whenever a Messenger came to them, they never failed to mock him.

كَذٰلِكَ نَسۡلُكُهٗ فِىۡ قُلُوۡبِ الۡمُجۡرِمِيۡنَ ﴿۱۲﴾

(15-12) Even so We make a way for it (that is, the Admonition) in the hearts of the culprits (like a hot rod);

لَا يُؤۡمِنُوۡنَ بِهٖ وَ قَدۡ خَلَتۡ سُنَّةُ الۡاَوَّلِيۡنَ ﴿۱۳﴾

(15-13) they do not believe in it.[7] This has been the wont of people of this kind from ancient times.

(7) The majority of the translators and commentators are of the opinion that the pronoun “it” (Ayat 12), refers to their mockery, occurring in (Ayat 11), and in “they would not believe in it” in (Ayat 13), refers to the admonition occurring in (Ayat 9). Then (Ayats 12-13) will be rendered like this: “Thus we cause mockery enter into the hearts of the criminals and they do not believe in the admonition”. Though grammatically there is nothing wrong with this version, yet our version of “it” will be better even grammatically. According to this (Ayat 12) will mean, when the admonition enters into the hearts of the believers it gives them peace of mind and comfort of heart. But when the same enters into the hearts of the criminals it becomes a hot rod, and burns their minds and hearts.

وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِّنَ السَّمَآءِ فَظَلُّوا فِيهِ يَعْرُجُونَ ﴿١٤﴾

(15-14) If We were even to open for them a way to the heavens, and they could continually climb up to it in broad daylight,

لَقَالُوٓا إِنَّمَا سُكِّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ ﴿١٥﴾

(15-15) they would still have said: "Surely our eyes have been dazzled; rather, we have been enchanted."

وَلَقَدْ جَعَلْنَا فِى السَّمَآءِ بُرُوجًا وَزَيَّنَّٰهَا لِلنَّٰظِرِينَ ﴿١٦﴾

(15-16) We have indeed set constellations in the heavens [8] and have beautified them for the beholders, [9]

(8) In the preceding(Ayats 14-15) it was stated that the disbelievers had become so hardened against the Quran that they would not have believed in it even if they had ascended the Heaven and seen with their own eyes the signs mentioned in it. Now in (Ayats 16-22), some of the signs are being cited in order to convince there of its truth.

Buruj (mansions of stars) are signs of Allah. For it is not possible to pass through one sphere of the Heaven into another, as each sphere of the space has been fortified by invisible boundaries. In this connection, it may be noted that literally the Arabic word burj means a fortified place, but as a technical term of ancient astronomy this stood for each of the twelve signs of the Zodiac, which marked the sun’s path through the heavens. This has led some of the commentators to form the opinion that in this verse the word buruj refers to the same. But there are some others who think that it means stars or planets. However, if we consider this word in the context of (Ayat 19), we are led to the conclusion that probably it stands for spheres.

(9) “We have beautified it”: We have placed a shining star or planet in each of these spheres and made them look beautiful. In other words, it means; We have not made the boundless

universe dismal, desolate and frightful, but so beautiful that one finds marvelous order and harmony in it everywhere, and sights therein are so attractive that each one of these charms hearts and minds. This wonderful structure of the universe is a clear proof of the fact that its Creator is not only Great and All-Wise but is also a perfect Artist. The Quran has also stated this aspect of the Creator in (Surah As-Sajadah, Ayat 7): (Allah is) that God Who has created in perfect beauty everything He has created.

وَ حَفِظۡنٰهَا مِنۡ كُلِّ شَيۡطٰنٍ رَّجِيۡمٍ ﴿۱۷﴾

(15-17) and have protected them against every accursed satan (10)

(10) That is, these spheres are so fortified that they are beyond the reach of every Satan, for all Satans including those of jinns, have been confined to that sphere in which the Earth has been placed and they enjoy no more access to visit other spheres than the other dwellers of this sphere. This has been mentioned in order to remove a common misunderstanding. The common people believed, and still believe, that Satan and his descendants have a free access to every place in the universe. On the contrary, the Quran says that Satans cannot go beyond a certain limit and they have no unlimited power of ascension.

اِلَّا مَنِ ا سۡتَرَقَ السَّمۡعَ فَاَتۡبَعَهٗ شِهَابٌ مُّبِيۡنٌ ﴿۱۸﴾

(15-18) save him who may eavesdrop, (11) and then a bright flame pursues him. (12)

(11) This is the answer to the false claim of the soothsayers, diviners, hermits, conjurers and the like who pretended to receive communications from the Heaven. The Quran says that in fact they do not possess any means of obtaining information about unseen things. Satans, however, try to eaves-drop because they are by nature more like angels than human beings, but in reality, they succeed in obtaining very little information about it.

(12) In Arabic the word shihab-i-mubin literally means a fiery flame. In Surah (As-Saffaat, Ayat 10), the same thing has been called shihab-i-thaqib (flame that pierces through darkness). This may or may not necessarily be a meteor for it is just possible that it may be some type of rays such as cosmic rays or even a stronger type which we have not been able to discover as yet. Anyhow, if the fiery flame that pursues Satans may be taken to be a meteor, a countless number of these can form a fortification around our sphere of the universe. Scientific observations made with the help of the telescope have shown that billions of these meteors are rushing from space in a mass of rainfall. towards the earth's atmosphere. Such a scene was witnessed in an eastern pan of North America on November 13, 1833.

This is so strong a fortification that it can prevent Satans from passing through any fortified sphere. With the help of the above, one can form a mental picture of the "fortified spheres" . Though there is no visible "wall" to keep distinct and separate one sphere from the others, Allah has securely guarded each of these spheres by invisible "walls" against each other. That is why our "planet" has remained safe in spite of the occasional "rainfall" of countless meteors. For as soon as they cross the protective wall of our sphere, they are burnt to ashes. But sometimes a meteorite reaches the earth from outer space as if to warn the dwellers of this planet of the existence of the "power" of the Creator. For instance, the biggest of these weighs 645 pounds and it is

obvious from this that if the earth had not been made safe and secure by means of "fortified spheres" the rain of the shooting stars would have utterly annihilated it long long ago. It is these "fortified spheres" which the Quran calls "buruj."

وَ ا لۡاَ رۡضَ مَدَدۡنٰهَا وَ اَ لۡقَيۡنَا فِيۡهَا رَوَاسِىَ وَ اَ نۡۢبَتۡنَا فِيۡهَا مِنۡ كُلِّ شَىۡءٍ مَّوۡزُوۡنٍ ﴿۱۹﴾

(15-19) As for the earth, We have stretched it out and have cast on it firm mountains, and have caused to grow in it everything well-measured. (13)

(13) The growth of every kind of plant in a limited extent is another sign of the wisdom and power of Allah. For the generative power of every vegetable plant is so great that if free growth had been allowed to even one kind of plant, it would have covered the whole surface of the earth. But it is by the design of the All-Wise and All-Powerful Creator that every kind of vegetable is produced in a balanced measure. There is another aspect of the vegetable life. Each and every kind of it is allowed to grow only to a fixed size, height, and thickness, which is a proof of the fact that the Creator himself prescribed the structure, the shape, the size, the height, the leaves and branches, and the number of each and every plant, and no plant is allowed to go beyond any of these fixed limits.

وَ جَعَلۡنَا لَكُمۡ فِيۡهَا مَعَايِشَ وَ مَنۡ لَّسۡتُمۡ لَهٗ بِرٰزِقِيۡنَ ﴿۲۰﴾

(15-20) And We have provided sustenance for you on it and also for those of whom you are not the providers.

وَ اِنۡ مِّنۡ شَیۡءٍ اِلَّا عِنۡدَنَا خَزَآئِنُہٗ ٭ وَ مَا نُنَزِّلُہٗۤ اِلَّا بِقَدَرٍ مَّعۡلُوۡمٍ ﴿۲۱﴾

(15-21) There is nothing except that its treasuries are with Us and We do not send it down except in a known measure. (14)

(14) This is to bring home the fact that it is not vegetable life alone that has a fixed limit to its growth, etc. The same is true of everything that exists, whether it be air, water, light, heat, cold, mineral, vegetable, animal or power or energy, in short, each and every thing exists in the prescribed quantity, number, etc. which neither decreases nor increases. It is this determined course in each and every thing which has produced appropriate balance and proportion in the entire system of the universe to such a perfection that one is led to the inevitable conclusion that the whole thing has been designed by its All-Wise Creator. For, had the universe come into existence by mere accident or had it been created by many gods, it was impossible to have such a perfect balance and appropriate proportion with perpetual consistence in so many different things and powers.

وَ اَرۡسَلۡنَا الرِّیٰحَ لَوَاقِحَ فَاَنۡزَلۡنَا مِنَ السَّمَآءِ مَآءً فَاَسۡقَیۡنٰکُمُوۡہُ وَ مَا اَنۡتُمۡ لَہٗ بِخٰزِنِیۡنَ ﴿۲۲﴾

(15-22) We send fertilizing winds, and then cause rain to descend from the sky, providing you abundant water to drink even though you could not have stored it up for yourselves.

وَ اِنَّا لَنَحۡنُ نُحۡیٖ وَ نُمِیۡتُ وَ نَحۡنُ الۡوٰرِثُوۡنَ ﴿۲۳﴾

(15-23) It is indeed We Who grant life and cause death and it is We who shall be the sole Inheritors of all. (15)

(15) It is to impress this: Your worldly life and all you possess are transitory and temporary, and Allah alone is Eternal. Your end shall come sooner or later, and you shall leave everything behind in this world, which will again become a part of Our treasure.

وَ لَقَدۡ عَلِمۡنَا الۡمُسۡتَقۡدِمِيۡنَ مِنۡكُمۡ وَ لَقَدۡ عَلِمۡنَا الۡمُسۡتَاۡخِرِيۡنَ ﴿۲۴﴾

(15-24) Surely We know those of you who have passed before and those who will come later.

وَ اِنَّ رَبَّكَ هُوَ يَحۡشُرُهُمۡ ؕ اِنَّهٗ حَكِيۡمٌ عَلِيۡمٌ ﴿۲۵﴾

(15-25) Indeed your Lord will gather them all together. Surely He is All-Wise, All-Knowing. (16)

(16) “He is All-Wise”, therefore His Wisdom demands that He should gather the entire mankind and reward or punish each individual in accordance with his deeds. And “He is All-Knowing”, therefore no individual, whosoever he may be, can escape from Him. As each and every particle of each and every individual is in His knowledge, He is able to bring entire mankind to life in the Hereafter. Thus anyone who denies life in the Hereafter is really ignorant of the Wisdom of Allah; and anyone who considers it impossible that those particles of the human body, which were all scattered about, could again be brought together in the form of the body that was alive, is ignorant of the All Comprehensive knowledge and power of Allah.

وَ لَقَدۡ خَلَقۡنَا الۡاِنۡسَانَ مِنۡ صَلۡصَالٍ مِّنۡ حَمَاٍ مَّسۡنُوۡنٍ ﴿۲۶﴾

(15-26) Surely We brought man into being out of dry ringing clay which was wrought from black mud, (17)

(17) The Arabic word salsal means the dried clay which produces a sound like pottery.
Hams is the black mud which has become so rotten as to be in a fermented state.

Masnun has a double meaning: (a) rotten clay which has become greasy, (b) clay which has been molded into a shape. It is clear from the wording of the text that at first the image of man was made of clay from rotten earth and when it dried up, soul was breathed into it. Thus the Quran positively refutes the Darwinian theory of evolution that man came into existence after passing through continuous genetic adaptations. It will, therefore, be a futile attempt, as some modernized commentators have done, to prove that theory from the Quran.

وَ الۡجَآنَّ خَلَقۡنٰهُ مِنۡ قَبۡلُ مِنۡ نَّارِ السَّمُوۡمِ ﴿۲۷﴾

(15-27) while We had brought the jinn into being before out of blazing fire. (18)

(18) As samum is not wind, nar-i-samum will mean flame of intense heat and not of fire. This is the explanation of those passages in which it has been stated that jinns have been created from fire.

وَ اِذ قَالَ رَبُّکَ لِ لۡمَلٰٓئِکَۃِ اِنِّی خَالِ قٌۢ بَشَرًا مِّ ن صَ لۡصَالٍ مِّ ن حَمَاٍ مَّسنُ ۡ ٍ ﴿۲۸﴾

(15-28) Recall when your Lord said to the angels: "I will indeed bring into being a human being out of dry ringing clay wrought from black mud.

فَاِذَا سَوَّ یۡتُہٗ وَ نَفَ خۡتُ فِیۡ ہِ مِ ۡ رُّ وۡحِ ہٖ فَقَعُوۡا لَہٗ سٰجِدِ یۡنَ ﴿۲۹﴾

(15-29) When I have completed shaping him and have breathed into him of My Spirit, (19) then fall you down before him in prostration."

(19) “And have breathed into him of My Spirit” means when I have cast a reflection of My divine characteristics on him. This shows that the soul of man implies life, knowledge, power, will, discretion and other human characteristics in the aggregate. These are in reality a slight reflection of divine characteristics that has been cast on the human body, which was originally created from dried clay. And it is this divine reflection on the human body which has raised him to the position of the vicegerent of Allah and made him that worthy being before whom angels and every earthly thing should bow down.

As a matter of fact, the source of each characteristic of everything is one divine characteristic or the other, as is borne by a tradition: Allah divided mercy into one hundred parts: then He reserved ninety-nine parts for Himself and sent down the remaining one part to the earth. It is because of that one part that the creatures show mercy to one another. So much so that it is due to this that an animal refrains from placing the hoof on its young ones.

In this connection one has to be on strict guard against the notion that the possession of a part of any divine characteristic amounts to the possession of a part of Godhead. This is because Godhead is absolutely beyond the reach of each and every creation.

فَسَجَدَ الۡمَلٰٓئِكَةُ كُلُّهُمۡ اَجۡمَعُوۡنَ ۙ﴿۳۰﴾

(15-30) So, the angels - all of them - fell down in prostration, (20)

(20) Please compare this passage (Ayats 30-43) with (Surah Al-Baqarah, Ayats 30-39); (Surah An-Nisa, Ayats 117-120); and (Surah Al-Aaraf, Ayats 11-25) and also refer to E.Ns appended to these Ayats.

اِلَّاۤ اِبۡلِيۡسَ ؕ اَبٰۤى اَنۡ يَّكُوۡنَ مَعَ السّٰجِدِيۡنَ ﴿۳۱﴾

(15-31) except Iblis; he refused to join those who prostrated.

قَالَ يٰۤاِبۡلِيۡسُ مَا لَكَ اَلَّا تَكُوۡنَ مَعَ السّٰجِدِيۡنَ ﴿۳۲﴾

(15-32) The Lord inquired: "Iblis! What is the matter with you that you did not join those who prostrated?"

قَالَ لَمۡ اَكُنۡ لِّاَسۡجُدَ لِبَشَرٍ خَلَقۡتَهٗ مِنۡ صَلۡصَالٍ مِّنۡ حَمَاٍ مَّسۡنُوۡنٍ ﴿۳۳﴾

(15-33) He said: "It does not behove of me to prostrate myself before a human being whom You have created out of dry ringing clay wrought from black mud."

قَالَ فَاخۡرُجۡ مِنۡهَا فَاِنَّكَ رَجِيۡمٌ ﴿۳۴﴾

(15-34) The Lord said: "Then get out of here; you are rejected,

وَّاِنَّ عَلَيۡكَ اللَّعۡنَةَ اِلٰى يَوۡمِ الدِّيۡنِ ﴿۳۵﴾

(15-35) and there shall be a curse upon you till the Day of Recompense." (21)

(21) That is, you shall remain accursed up to the Resurrection. Then you shall be punished for your disobedience on the Day of Judgment.

قَالَ رَبِّ فَاَ نۡظِرۡ نِیۡۤ اِلٰی یَوۡمِ یُبۡعَثُوۡنَ ﴿۳۶﴾

(15-36) Iblis said: "My Lord! Grant me respite till the Day when they will be resurrected."

قَالَ فَاِنَّکَ مِنَ الۡمُنۡظَرِیۡنَ ﴿۳۷﴾

(15-37) Allah said: "For sure you are granted respite

اِلٰی یَوۡمِ الۡوَقۡتِ الۡمَعۡلُوۡمِ ﴿۳۸﴾

(15-38) until the day of a known time."

قَالَ رَبِّ بِمَاۤ اَغۡوَیۡتَنِیۡ لَاُزَیِّنَنَّ لَہُمۡ فِی الۡاَرۡضِ وَ لَاُغۡوِیَنَّہُمۡ اَجۡمَعِیۡنَ ﴿۳۹﴾

(15-39) Iblis said: "My Lord! In the manner You led me to error, I will make things on earth seem attractive to them [22] and lead all of them to error,

(22) That is, thou hast beguiled me by commanding me to bow down before a creature who is inferior to me: for it is obvious that I could not obey such an order. Therefore, I will now beguile them and disobey Thee. In other words, Iblis meant to say: I will make the worldly life, its enjoyments and its transitory benefits so alluring for man that he will forget the responsibilities of the vicegerent of Allah, and that he shall have to render his account in the Hereafter. They will also forget Thee and will disobey Thee, even though they would profess to remember Thee.

اِلَّا عِبَادَکَ مِنۡہُمُ الۡمُخۡلَصِیۡنَ ﴿۴۰﴾

(15-40) except those of Your servants whom You have singled out for Yourself."

قَالَ ہٰذَا صِرَاطٌ عَلَیَّ مُسۡتَقِیۡمٌ ﴿۴۱﴾

(15-41) Allah said: "Here is the path that leads straight to Me. (23)

(23) This (Verse 41) may have another meaning: This is the right thing: I also will stick to this.

اِنَّ عِبَادِیۡ لَیۡسَ لَکَ عَلَیۡہِمۡ سُلۡطٰنٌ اِلَّا مَنِ اتَّبَعَکَ مِنَ الۡغٰوِیۡنَ ﴿۴۲﴾

(15-42) Over My true servants you will be able to exercise no power, your power will be confined to the erring ones, those who choose to follow you. (24)

(24) This (verse 42) also may have another meaning: You will have no power over My servants (common people) to force them to disobey Me. However, We will give freedom of action to those who will willingly or deliberately follow you, and we will not forcibly prevent them from your way, if they intended to follow you.

According to the first rendering, these verses will mean this: The way followed by My sincere servants is the only straight way to reach Me. Satan will have no power over those people who follow it, for I will choose them to be My own servants. Satan himself admitted that he will not be able to entice them. On the contrary, he will succeed in beguiling those people who themselves will deviate from the way of obedience. They will then wander farther and farther away following his temptations and allurements.

According to the second meaning, the passage will mean this: When Satan challenged that he would beguile people from the way of Allah by making this worldly life very tempting to them, Allah accepted his challenge but made it clear to him that he was being allowed only to beguile people with temptation, but was not being given any power to force them to deviate from the right way. At this, Satan clarified that his challenge did not apply to those people whom Allah will choose for Himself. As this exception might have led to a misunderstanding that Allah may choose any people for Himself to keep them safe and secure from the reach of Satan, Allah clarified it, saying: Only that person will follow you, who himself will deviate from the right way. As a corollary to this, that person, who will not deviate from the right way will not follow you, and will, thus become Our servant, whom We will choose for Ourself.

وَ اِنَّ جَ نَّمَ لَوَ عِدُ هُ مَ جَعِنَ يۡ ﴿۴۳﴾

(15-43) Surely Hell is the promised place for all of them." (25)

(25) In order to comprehend the purpose for which the story of Prophet Adam and Satan has been related here, we should keep in mind the context in which this has occurred. In the preceding (Verses 1-25), it has been stated that the disbelievers were following the ways of deviation that would lead them to perdition.

This story has been related to warn them that the ways they were following were the ways of Satan, their eternal enemy, so as to say: You should realize the consequences of following Satan, who has enticed you in this snare, and is leading you to the lowest depths of degradation because of this enmity and envy. In contrast to this, Our Prophet is doing his utmost to free you from his snare and lead you to the height of success, which as a man you should desire to achieve. But it is a pity that you are regarding your enemy (Satan) as your friend, and your friend (Our Prophet) as your enemy.

Secondly, the story also makes quite clear to them this thing:

There is only one way of salvation and that is the way of obedience to Allah. If you discard this way, every other way will be a way of Satan which will take you directly to Hell. Then this story is meant to bring home to them this fact: You yourselves are responsible for your wrong deeds and not Satan; for, the most he can do is to beguile you from the obedience of Allah and hold temptations before you. It is, therefore, your own concern and responsibility to be beguiled or not to be beguiled by Satan.

لَ هَا سَبۡعَةُ اَبۡوَابٍ ؕ لِكُلِّ بَابٍ مِّ نۡ هُمۡ جُ ءٌ مَّ قۡسُوۡمٌ ﴿۴۴﴾

(15-44) There are seven gates in it, and to each gate a portion of them has been allotted. (26)

(26) Sinners will be divided into different groups in accordance with their different sins for their entry into Hell from seven different gates specified for each different sin. For instance, the group of atheists shall enter into Hell by one of the seven gates specified for their group. Likewise, mushriks, hypocrites, self-seekers, sensualists, tyrants, propagandists and leaders of disbelief etc. shall each enter into Hell through the gates specified for their group.

اِنَّ الۡمُتَّقِيۡنَ فِىۡ جَنّٰتٍ وَّ عُيُوۡنٍ ؕ ﴿۴۵﴾

(15-45) As for the God-fearing, (27) they shall be amid gardens and springs.

(27) The righteous people are those who did not follow Satan but feared Allah and lived lives of obedience to Him.

اُدۡخُلُوۡهَا بِسَلٰمٍ اٰمِنِيۡنَ ﴿۴۶﴾

(15-46) They will be told: "Enter it in peace and security."

وَ نَزَعۡنَا مَا فِىۡ صُدُوۡرِهِمۡ مِّنۡ غِلٍّ اِخۡوَانًا عَلٰى سُرُرٍ مُّتَقٰبِلِيۡنَ ﴿۴۷﴾

(15-47) And We shall purge their breasts of all traces of rancour; (28) and they shall be seated on couches facing one another as brothers.

(28) That is, if any spite might have been caused in their hearts in this world because of misunderstandings between the pious people, it shall be removed at the time of their entry into Paradise and they will bear no ill feelings there against each other. Refer to (E.N. 320 of Surah Al-Aaraf).

لَا يَمَسُّهُمۡ فِيۡهَا نَصَبٌ وَّ مَا هُمۡ مِّنۡهَا بِمُخۡرَجِيۡنَ ﴿۴۸﴾

(15-48) They shall face no fatigue in it, nor shall they ever be driven out of it. (29)

(29) This verse is explained by the following tradition: It will be announced to the dwellers of the Gardens: Now you will remain hale and hearty forever and shall never fall ill, now you will enjoy eternal life and shall never die, now you will remain young forever and never grow old, and now you will remain forever in Paradise and shall never have to move away from it. There are other traditions that further elucidate life in Paradise to this effect: The dwellers shall have no toil to perform for their livelihood and necessities of life. They will get everything without any labor whatsoever.

نَبِّئۡ عِبَادِىٓ اَنِّىۡۤ اَنَا الۡغَفُوۡرُ الرَّحِيۡمُ ﴿۴۹﴾

(15-49) (O Prophet), declare to My servants that I am indeed Ever Forgiving, Most Merciful.

وَ اَنَّ عَذَابِىۡ هُوَ الۡعَذَابُ الۡاَلِيۡمُ ﴿۵۰﴾

(15-50) At the same time, My chastisement is highly painful.

وَ نَبِّئۡهُمۡ عَنۡ ضَيۡفِ اِبۡرٰهِيۡمَ ﴿۵۱﴾

(15-51) And tell them about Abraham's guests. (30)

(30) The story of Prophets Abraham and Lot (peace be upon them) has been related to tell the disbelievers of Makkah how angels come down with truth. This was in response to their demand: Why do you not bring angels before us, if what you say is true? (Ayat 7). Then, only this brief answer was given: We do not send down angels in this way. When they come down, they come down with truth (Ayat 8). Now these two events are cited as two concrete forms of truth with which the angels came, as if to ask the disbelievers: Now decide for yourselves which of these two forms of truth would you want angels to bring to you. It is obvious that you do not deserve that truth which was sent to Prophet Abraham (peace be upon him). Do you then desire that truth which the angels brought to the people of Prophet Lot (peace be upon him)?

اِذۡ دَخَلُوۡا عَلَيۡهِ فَقَالُوۡا سَلٰمًا ؕ قَالَ اِنَّا مِنۡكُمۡ وَجِلُوۡنَ ﴿۵۲﴾

(15-52) When they came to Abraham they said: "Peace be upon you!" He replied: "Indeed we feel afraid of you." (31)

(31) Please compare this story of Prophet Abraham (peace be upon him) with that contained in (Surah Hud, Ayats 69- 76).

قَالُوۡا لَا تَوۡجَلۡ اِنَّا نُبَشِّرُكَ بِغُلٰمٍ عَلِيۡمٍ ﴿۵۳﴾

(15-53) They said: "Do not feel afraid, for we give you the good news of a wise boy." (32)

(32) “A boy possessing knowledge”, Prophet Isaac (peace be upon him). His name has been mentioned in connection with this good news in Surah Hud, Ayat 71.

قَالَ اَبَشَّرۡتُمُوۡنِىۡ عَلٰٓى اَنۡ مَّسَّنِىَ الۡكِبَرُ فَبِمَ تُبَشِّرُوۡنَ ﴿۵۴﴾

(15-54) Abraham said: "What, do you give me this tiding though old age has smitten me? Just consider what tiding do you give me!"

قَالُوۡا بَشَّرۡنٰكَ بِالۡحَقِّ فَلَا تَكُنۡ مِّنَ الۡقٰنِطِيۡنَ ﴿۵۵﴾

(15-55) They said: "The good tiding we give you is of truth. Do not, therefore, be of those who despair."

قَالَ وَمَنۡ يَّقۡنَطُ مِنۡ رَّحۡمَةِ رَبِّهٖۤ اِلَّا الضَّآلُّوۡنَ ﴿۵۶﴾

(15-56) Abraham said: "Who despairs of the Mercy of his Lord except the misguided?"

قَالَ فَمَا خَطۡبُكُمۡ اَيُّهَا الۡمُرۡسَلُوۡنَ ﴿۵۷﴾

(15-57) He added: "What is your errand O sent ones?" (33)

(33) It appears from the question of Prophet Abraham (peace be upon him) that angels are sent down in human shape only on extraordinary occasions and on some important expedition.

قَالُوۡۤا اِنَّاۤ اُرۡسِلۡنَاۤ اِلٰى قَوۡمٍ مُّجۡرِمِيۡنَ ۙ﴿۵۸﴾

(15-58) They said: "Verily we have been sent to a guilty people (34)

(34) The fact that the angels did not name the people of Lot (peace be upon him) but merely referred to them as the wicked people, shows that these people had become so notorious for their wicked deeds that there was no need to mention them by name before Prophet Abraham (peace be upon him), who was well acquainted with the moral condition of all the people around him.

اِلَّاۤ اٰلَ لُوۡطٍ ؕ اِنَّا لَمُنَجُّوۡهُمۡ اَجۡمَعِيۡنَ ۙ﴿۵۹﴾

(15-59) excepting the household of Lot. We shall deliver all of them,

اِلَّا امۡرَاَتَهٗ ۫ قَدَّرۡنَاۤ ۙ اِنَّهَا لَمِنَ الۡغٰبِرِيۡنَ ﴿۶۰﴾

(15-60) except his wife (about whom Allah says that) We have decreed that she shall be among those who stay behind."

فَلَمَّا جَآءَ اٰلَ لُوۡطِ ا لۡمُرۡسَلُوۡنَ ۙ﴿۶۱﴾

(15-61) So when the envoys came to the household of Lot, (35)

(35) Please compare this with (Surah Al-Araf, Ayats 80-84) and (Surah Hud, Ayats 77-83).

قَالَ اِنَّكُمۡ قَوۡمٌ مُّنۡكَرُوۡنَ ﴿۶۲﴾

(15-62) he said: "Surely you are an unknown folk." (36)

(36) Here the story has been related in brief. But we learn from (Surah Houd, Ayats 77-83) that Prophet Lot (peace be upon him) was greatly perturbed and distressed at the visit of the angels. He said to himself, “This is a day of woe.” The reason why he was distressed, as implied in the Quran and explicitly expressed in the traditions, was that the angels had come to Prophet Lot (peace be upon him) in the form of beautiful boys, and he knew how perverse and wicked his people were. He was distressed for he could not send them away because they were his guests, and because he did not know how to protect them from those villains.

قَالُوۡا بَلۡ جِئۡنٰكَ بِمَا كَانُوۡا فِيۡهِ يَمۡتَرُوۡنَ ﴿۶۳﴾

(15-63) They said: "Nay, we have brought to you that concerning which they have been in doubt.

وَ اَتَیۡنٰکَ بِالۡحَقِّ وَ اِنَّا لَصٰدِقُوۡنَ ﴿۶۴﴾

(15-64) We truly tell you that we have brought to you the Truth.

فَاَسۡرِ بِاَهۡلِکَ بِقِطۡعٍ مِّنَ الَّیۡلِ وَ اتَّبِعۡ اَدۡبَارَهُمۡ وَ لَا یَلۡتَفِتۡ مِنۡکُمۡ اَحَدٌ وَّ امۡضُوۡا حَیۡثُ تُؤۡمَرُوۡنَ ﴿۶۵﴾

(15-65) So set out with your family in a watch of the night, and keep yourself behind them, (37) and no one of you may turn around, (38) and keep going ahead as you have been commanded."

(37) That is, you should walk behind your people lest anyone of them should stay behind.

(38) It did not mean: “look not behind thee, lest thou be consumed,” as stated in the Bible. But it merely meant to warn them: None of you should turn round to see what was happening behind them lest you should stop to see when you heard the cries of the smitten people. For it is neither the time nor the place viewing the destruction nor shedding tears of regret. If you stop even for a minute in the territory of the smitten people you also might get hurt from the rain of stones.

وَ قَضَیۡنَاۤ اِلَیۡهِ ذٰلِکَ الۡاَمۡرَ اَنَّ دَابِرَ هٰۤؤُلَآءِ مَقۡطُوۡعٌ مُّصۡبِحِیۡنَ ﴿۶۶﴾

(15-66) And We communicated to him the decree that by the morning those people will be totally destroyed.

وَ جَآءَ اَهۡلُ الۡمَدِيۡنَةِ يَسۡتَبۡشِرُوۡنَ ﴿۶۷﴾

(15-67) In the meantime the people of the city came to Lot rejoicing. [39]

(39) This shows that those People had gone to the lowest depths of immorality. No sooner did they hear the news of the arrival of handsome strangers in their town than they rushed rejoicing to the house of Prophet Lot (peace be upon him) and impudently demanded that he should hand over his guests to them for the gratification of their lust. The pity is that there had remained not a single person among them to make a protest against such a heinous sin. Moreover, this shows that all of them, as a community, had totally lost every sense of decency, and they felt no shame at all to make such a wicked demand on him openly. The very fact, that they felt no hesitation in making such a wicked demand brazen facedly from a pious and holy man like Prophet Lot (peace be upon him), shows that the heinous crime was so common among them that they would not spare anyone.

The Talmud records many instances of the all round moral degradation of the people of Lot. Once a stranger was passing through their territory. As the darkness approached, he was forced to pass the night near Sodom. As he had his own provisions with him, he did not stand in any need of help from the town's folks, so he lay under a tree to pass the night. But a Sodomite entreated him to accompany him to his house. During the night he did away with the donkey and merchandise of the stranger. When he began to cry for help in the morning, the town's folk came there not to help him but to rob him of what had been left with him.

On one occasion Sarah sent her slave to Sodom to inquire after Prophet Lot's household. When the slave entered the town, he saw that a Sodomite was beating a stranger. Naturally the slave of Sarah tried to rouse his sense of decency, saying, why do you ill treat helpless strangers like this? In answer to this appeal, his head was broken in public.

On another occasion a poor man happened to come to Sodom but no one gave him anything to eat. When he was half dead with starvation, he fell to the ground in a helpless plight. A daughter of Prophet Lot saw him and sent some food for him. At this the Sodomites reproached Prophet Lot and his daughter and threatened to expel them from there if they would not refrain from such deeds.

After citing several similar incidents, the Talmud says that those people had become so cruel, so deceitful and so dishonest in their dealings that no traveler could pass safe through their territory nor could a poor person expect any food or help from them. Many a time it so happened that a poor stranger came there, and died from hunger. Then they would strip the clothes from his body and bury him naked. If a foreigner committed the blunder of visiting their territory, they would publicly rob him of everything, and make fool of him if he appealed to them to redress the wrong. Then they would openly commit shameless deeds in the gardens which they had grown in their valley because there was none to rebuke them except Prophet Lot (peace be upon him). The Quran has summed up the whole of their wicked story in two concise sentences: (1) They had already been committing very wicked deeds, (Surah Houd, Ayat 78), and (2) You gratify your lust with males: you rob travelers, and you commit wicked deeds publicly in your assemblies.

قَالَ اِنَّ ؤُلَآءِ ضَ ۡ فِ فَلَا تَ ۡ ضَحُ ۡ فِ ۡ ٦٨

(15-68) He said: "These are my guests, so do not disgrace me.

وَ اتَّقُوا اللّٰهَ وَ لَا تُخۡزُوۡنِ ﴿۶۹﴾

(15-69) Have fear of Allah, and do not humiliate me."

قَالُوۡۤا اَوَلَمۡ نَنۡهَكَ عَنِ الۡعٰلَمِيۡنَ ﴿۷۰﴾

(15-70) They replied: "Did we not forbid you again and again to extend hospitality to all and sundry?"

قَالَ هٰۤؤُلَاۤءِ بَنٰتِيۡۤ اِنۡ كُنۡتُمۡ فٰعِلِيۡنَ ﴿۷۱﴾

(15-71) Lot exclaimed in exasperation: "If you are bent on doing something, then here are my daughters." (40)

(40) In (E.N. 87 of Surah Houd), it has been explained what Prophet Lot (peace be upon him) meant by this. It may also be added that such words as these were uttered by an honorable man like him in the last resort, when all his entreaties and earnest requests had failed to prevent those people from their evil designs towards his guests.

Here it will be worthwhile to clear the significance of the words which were uttered by Prophet Lot (peace be upon him) as they occur in Surah Houd (Ayat 78). When he entreated those wicked people not to molest his guests, saying, “Here are my daughters”, he was unaware that his guests were angels in the disguise of handsome boys. The angels revealed their identity only when the wicked crowd gathered at the residence of his guests and began to threaten them with their wicked designs, and Prophet Lot (peace be upon him) began to lament, “I wish I had the power to set you right or I could find some strong support for refuge.” It was then that the angels revealed themselves, saying, “We are envoys sent by your Lord.” This sequence of events shows that Prophet Lot (peace be upon him) had made that offer only when he had felt to be utterly helpless. It is very important to keep this in view because the sequence of events in this Surah is different from that in Surah Houd. One is liable to have a misunderstanding as to why Prophet Lot (peace be upon him) wailed and lamented when he knew all the while that his guests

were angels and could defend themselves against those wicked people. As regards the apparent difference between the two sequences, it may be pointed out that here the important thing to be stated is that the angels come with the truth. Therefore that part of the story (Ayats 61-66) has been related first in order to make the point more prominent.

لَعَمۡرُكَ اِنَّهُمۡ لَفِىۡ سَكۡرَتِهِمۡ يَعۡمَهُوۡنَ ﴿۷۲﴾

(15-72) By your life, (O Prophet), they went about blindly stumbling in their intoxication.

فَاَخَذَتۡهُمُ الصَّيۡحَةُ مُشۡرِقِيۡنَ ﴿۷۳﴾

(15-73) Then the mighty Blast caught them at sunrise,

فَجَعَلۡنَا عَالِيَهَا سَافِلَهَا وَاَمۡطَرۡنَا عَلَيۡهِمۡ حِجَارَةً مِّنۡ سِجِّيۡلٍ ﴿۷۴﴾

(15-74) and turned the land upside down, and rained down stones of baked clay. (41)

(41) These “stones of baked clay” might have been meteoric showers or volcanic eruptions that flew and rained upon them, or these might have been blown by a strong wind.

اِنَّ فِىۡ ذٰلِكَ لَاٰيٰتٍ لِّلۡمُتَوَسِّمِيۡنَ ﴿۷۵﴾

(15-75) There are great Signs in this for those endowed with intelligence.

وَاِنَّهَا لَبِسَبِيۡلٍ مُّقِيۡمٍ ﴿۷۶﴾

(15-76) The place (where this occurred) lies along a known route. (42)

(42) That is, that smitten territory lies on the high road from Hijaz (Arabia) to Syria and Egypt. Travelers come across these signs of destruction which are very prominent in the territory that lies to the southeast of the Dead Sea. The geographers are of the

opinion that there is no other land on the surface of the Earth which looks desolate as this territory, especially its southern part.

اِنَّ فِیۡ ذٰلِکَ لَاٰیَۃً لِّلۡمُؤۡمِنِیۡنَ ؕ﴿۷۷﴾

(15-77) Verily there is a Sign in this for the believers.

وَ اِنۡ کَانَ اَصۡحٰبُ الۡاَیۡکَۃِ لَظٰلِمِیۡنَ ۙ﴿۷۸﴾

(15-78) And the people of Aykah were also wrong-doers. (43)

(43) The people of Al-Aikah were the community of Prophet Shuaib (peace be upon him) and were called Midianites after the name of their capital city and their territory. As regards Al-Aikah, it was the ancient name of Tabuk and literally means a thick forest.

فَانۡتَقَمۡنَا مِنۡہُمۡ ۘ وَ اِنَّہُمَا لَبِاِمَامٍ مُّبِیۡنٍ ؕ﴿۷۹﴾

(15-79) So We chastised them. The desolate locations of both communities lie on a well-known highway. (44)

(44) Midian lay on the route from Hijaz to Palestine and Syria.

وَ لَقَدۡ کَذَّبَ اَصۡحٰبُ الۡحِجۡرِ الۡمُرۡسَلِیۡنَ ۙ﴿۸۰﴾

(15-80) Surely the people of al-Hijr (45) also rejected the Messengers, calling them liars.

(45) Al-Hijr was the capital city of the people of Thamud, and its ruins are found near the modern city of Al-Ula which is to the north west of Al-Madinah, and lies on the route from Al-Madinah to Tabuk. Though the caravans had to pass through the valley of Al-Hijr, the Prophet (peace be upon him) had forbidden the Muslims to stay in the valley on their journey.

When Ibn Batutah reached there in the eighth century of Hijrah on his way to Makkah, he wrote: I have seen the buildings

of Thamud hewed into red mountains; the paintings look so bright as if they have been put on only recently, and rotten bones of human beings are found in them even today." See (E.N. 57 of Surah Al-Aaraf).

وَ اٰتَيۡنٰهُمۡ اٰيٰتِنَا فَكَانُوۡا عَنۡهَا مُعۡرِضِيۡنَ ۙ﴿۸۱﴾

(15-81) We also gave them Our Signs, yet they turned away from them.

وَ كَانُوۡا يَنۡحِتُوۡنَ مِنَ الۡجِبَالِ بُيُوۡتًا اٰمِنِيۡنَ ۙ﴿۸۲﴾

(15-82) They used to hew out houses from the mountains [46] and lived in security.

(46) That is, their strong and secure buildings, which they had hewed into the mountains, could not protect them from the blast.

فَاَخَذَتۡهُمُ الصَّيۡحَةُ مُصۡبِحِيۡنَ ۙ﴿۸۳﴾

(15-83) Then the Blast caught them in the morning

فَمَاۤ اَغۡنٰى عَنۡهُمۡ مَّا كَانُوۡا يَكۡسِبُوۡنَ ؕ﴿۸۴﴾

(15-84) and whatever they had been earning proved of no avail.

وَ مَا خَلَقۡنَا السَّمٰوٰتِ وَ الۡاَرۡضَ وَ مَا بَيۡنَهُمَاۤ اِلَّا بِالۡحَقِّ ؕ وَ اِنَّ السَّاعَةَ لَاٰتِيَةٌ فَاصۡفَحِ الصَّفۡحَ الۡجَمِيۡلَ ﴿۸۵﴾

(15-85) We have not created the heavens and the earth and all that is in between them except with Truth. [47] Surely the Hour will come. So, (O Muhammad), do graciously overlook them (despite their misdeeds).

(47) This was to reassure the Prophet (peace be upon him) that ultimately he would come out successful because he was propagating the truth, and the entire universe was based on truth. Such an assurance was urgently needed because at that time falsehood appeared to be triumphant over the truth. This implies: O Prophet, do not worry at all at the apparent success of falsehood for this is temporary. Likewise the difficulties, the obstacles and the troubles in the way of truth are not permanent.

Take courage, and have confidence in the cause of the truth and you will triumph over falsehood because the whole system of the universe is akin to truth and averse to falsehood. Therefore, truth is permanent and falsehood is perishable. Refer to (E.Ns 25-26, 35-39 of Surah Ibrahim).

اِنَّ رَبَّکَ ہُوَ الۡخَلّٰقُ الۡعَلِیۡمُ ﴿۸۶﴾

(15-86) Your Lord is indeed the Creator of all, the All-Knowing. (48)

(48) These attributes of Allah have been mentioned to reassure the Prophet (peace be upon him) as if to say: As Allah is the Creator, He has complete power over all his creatures, and no one is able to escape His punishment. Moreover, He is All-Knowing. He is fully aware that you are exerting your utmost for their reform, and He knows also their evil machinations against your efforts for reform. Therefore, you need not worry on this account, but you should wait patiently and with confidence that at the appropriate time they will be dealt with justly.

وَ لَقَدۡ اٰتَیۡنٰکَ سَبۡعًا مِّنَ الۡمَثَانِیۡ وَ الۡقُرۡاٰنَ الۡعَظِیۡمَ ﴿۸۷﴾

(15-87) We have indeed bestowed on you the seven oft-repeated verses (49) and the Great Quran. (50)

(49) These seven verses which are recited over and over again in every prescribed salat are the verses of Surah Al-Fatihah. Though some of the commentators are of the view that this Al-Mathani, refers to the seven Surahs which contain two hundred or more verses, that is, Surahs 2-7 and (8-9) or 10. But the majority of the early commentators opine that it refers to Al-Fatihah. Imam Bukhari has cited two authentic traditions in support of the view that it refers to Al-Fatihah.

(50) The mention of the precious gift of the glorious Quran has been made also to console the Prophet (peace be upon him) and his followers that they should not even look at the worldly wealth of their opponents because that was nothing as compared

with this precious wealth. In order to grasp the full significance of this, one should keep in view the fact that at that time the Prophet (peace be upon him) and his companions were suffering badly from poverty. The trading activities of the Prophet (peace be upon him) had almost come to an end during the period in which he had been engaged in his mission. Besides this, he had almost used up the entire wealth of Khaijah (may Allah be pleased with her). As regards to his companions, some of the young men had been turned out of their homes and reduced to poverty. The economic boycott had mined the business of those who were engaged in trade. There were others who were mere slaves or proteges of the Quraish and had no economic position whatsoever. In addition to their sad economic plight, all the Muslims, along with the Prophet (peace be upon him), were suffering persecution from the people of Makkah and its surroundings. In short, they were so much persecuted, ridiculed and insulted that no one of them was safe from physical and mental torture. On the other side, the Quraish, their opponents and persecutors, enjoyed all the good things of this world, and lived lives of happiness and luxury. This is the background of the reassurance given to the believers, as if to say: Why should you feel disheartened at this? We have given you wealth which surpasses all kinds of worldly riches. Therefore, your opponents should envy your knowledge and high morals; you need not envy their ill canned wealth and their wicked enjoyments, for when they will go before their Lord, they themselves will find that they had not brought such wealth as carries any value there.

لَا تَمُدَّنَّ عَيۡنَيۡكَ اِلٰى مَا مَتَّعۡنَا بِهٖۤ اَزۡوَاجًا مِّنۡهُمۡ وَ لَا تَحۡزَنۡ عَلَيۡهِمۡ وَ
اخۡفِضۡ جَنَاحَكَ لِلۡمُؤۡمِنِيۡنَ ۸۸

(15-88) Do not even cast your eyes towards the worldly goods We have granted to different kinds of people, nor grieve over the state they are in, (51) but turn your loving attention to the believers instead,

(51) That is, do not grieve that they consider you as their enemy, though you are their sincere well wisher; that they regard their vices as their virtues; that they are not only themselves

following but leading their followers on that way which inevitably leads to destruction. Nay, they are doing their best to oppose the reformative efforts of the one who is showing them the way of peace.

وَ قُ لِ اِنِّ اَنَا النَّذِ يرُ الۡمُبِيۡنُ ۸۹

(15-89) and clearly tell the unbelievers: "I am most certainly a plain warner,"

كَمَاۤ اَنۡزَلۡنَا عَلَى الۡمُقۡتَسِمِيۡنَ ۹۰

(15-90) even as We had sent warning to those who had divided their religion into fragments;

الَّذِيۡنَ جَعَلُوا الۡقُرۡاٰنَ عِضِيۡنَ ﴿۹۱﴾

(15-91) those who had split up their Qur'an into pieces.
(52)

(52) The schismatic were the Jews for they had split their religion into many parts and caused division in it. They believed in certain parts and rejected the other parts, and detracted some things from it and added others to it. Thus they had been divided into many sectarian groups, which were opposed to one another.

“They have made the Quran (Torah) into pieces” means that they believe in certain parts of it and reject other parts. The same thing has been stated in (Surah Al- Baqarah, Ayat 85) like this: Do you then believe in one part of the Scriptures and disbelieve in the other parts.

This warning is like the warning We sent to the schismatic Jews. This is meant to warn the disbelievers that they should learn a lesson from the plight of the Jews who neglected the warning that was given to than by God, and persisted in their wrong ways, as if to say: You are beholding the degradation of the Jews. Do you like to meet with the same end by neglecting this warning?

فَوَرَبِّكَ لَنَسۡـَٔلَنَّهُمۡ اَجۡمَعِيۡنَ ﴿۹۲﴾

(15-92) By your Lord, We will question them all

عَمَّا كَانُوۡا يَعۡمَلُوۡنَ ﴿۹۳﴾

(15-93) concerning what they have been doing.

فَاصۡدَعۡ بِمَا تُؤۡمَرُ وَاَعۡرِضۡ عَنِ الۡمُشۡرِكِيۡنَ ﴿۹۴﴾

(15-94) (O Prophet), proclaim what you are commanded, and pay no heed to those who associate others with Allah in His Divinity.

اِنَّا كَفَيۡنٰكَ الۡمُسۡتَهۡزِءِيۡنَ ﴿۹۵﴾

(15-95) Surely We suffice to deal with those who scoff at you,

الَّذِ ۡ ۡ ۡ